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right. The truth of our conceptual thinking is therefore necessarily relative to the end which we have in view at the moment. "If the intellect were meant for pure theorizing, it would take its place within movement, for movement is reality itself, and immobility is always only apparent or relative. But the intellect is meant for something different. Unless it does violence to itself, it takes the opposite course; it always starts from immobility, as if this were the ultimate reality; when it tries to form an idea of movement, it does so by constructing movement out of immobilities put together" (p. 155).

This contrast, however, between movement and immobility may lend itself to misinterpretation. Since thought is unable to grasp Becoming or duration, we seem to have here a peculiar opposition between thought and immediate experience. Yet the assertion that "movement is reality itself" presumably is not to be taken in the sense that movement is always an experienced fact wherever there is any experience at all, but that when we reflect upon our experiences we are obliged to assert the "reality" of the movement, even though our attention may not have been directed to the movement at the time. Movement is real in that it is "true" for all experiences. Until there is occasion for reflection, neither Becoming nor Being need be experienced as such. In other words, the concept of Becoming is as much a tool as is any other concept. Becoming or duration is more fundamental than static being, in that it is the concept which must be employed when we reflect upon the procedure of the sciences and of every day thinking and attempt to reconstruct our data so as to harmonize and unify our knowledge.

It should be added, in conclusion, that in these brief comments the bearing of the principles laid down in *Creative Evolution* upon current questions is stated rather more directly than is done by Bergson himself. Moreover, a great deal that is interesting and significant in his exposition is necessarily omitted from consideration here. There can be no doubt that Dr. Mitchell's excellent translation will secure for the author a circle of readers more nearly commensurate with his importance for present-day thought.

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The Baganda: An Account of their Native Customs and Beliefs. By the Rev. J. ROSCOE. London, Macmillan & Co.; New York, The Macmillan Co., 1911. pp. xix., 547. Price \$5 net.

The Bantu kingdom of Buganda, now one of the five provinces of the Uganda Protectorate, lies on the northwest shore of Lake Victoria Nyanza. It fills a troubled chapter in the colonial history of the last quarter of the nineteenth century; and the name of its last great king, Mutesa, is familiar—in the puzzling form M'tesa—to every one who has dipped into the story of African exploration. Mutesa reigned from 1857 to 1884; it was he who welcomed the Zanzibar Arabs and from their example reclothed and rearmed his subjects; it was he, too, who received Speke in 1862 and Stanley in 1875, and who through Stanley appealed to the people of England for missionaries. Mr. Roscoe, himself a missionary sent out by the C. M. S., tells us in his preface that he spent twenty-five years in the country. He must, then, in all probability, have arrived in Buganda before Mutesa's death and the murder of Bishop Hannington; he must have witnessed the coming of Lugard with Sudanese and sleeping-sickness in 1891; and he saw the final reconstruction of government and administration effected by Sir Harry Johnston in 1899 and the following years. Of all these things the

book tells us nothing; recent history is summed up in a few bare paragraphs on pp. 229 f. Mr. Roscoe's interest lies elsewhere. He is a friend and pupil of Professor J. G. Frazer, and he has utilised his leisure, during the last eighteen years of his missionary life, in gathering notes upon the social and religious life of the Baganda before the kingdom was thrown open to foreigners. His information has been gathered from the older men, who neither knew English nor had come into contact with Europeans; and he has received very material aid from the regent and prime minister of the province, Sir A. Kagwa, who secured interviews with priests, medicine-men, temple mediums and chiefs, and who prepared and annotated plans of the old Capital and of the Royal Enclosure. Further assistance has been rendered by Professors Frazer and Myers, and by Drs. Haddon and Rivers.

It is plain, then, that Mr. Roscoe had an excellent opportunity and that he has made the most of it. The Buganda of to-day is a very different country from the Buganda of 1870. Even in Mr. Roscoe's earlier years, "the old men who knew most about the former religious customs were not numerous; war and famine had killed most of them." Here, as in many other places, anthropology seems to have had but a single chance: let the man be wanting, and a certain store of knowledge is lost forever. Mr. Roscoe makes, on principle, no reference to published works, whether by himself (readers of the *Golden Bough* will be familiar with his papers in the *Journal of the Anthropological Institute*) or by other travelers; and though there are many books that treat of Uganda, from Speke's *Source of the Nile* to Tucker's *Eighteen Years*, it is safe to say that the present volume is and will remain the authoritative source-book for students of anthropology.

After a general survey of the country, and the life and customs of its inhabitants, come chapters dealing with the fate and fortunes of the individual: birth, infancy and puberty; marriage; sickness, death and burial. From these topics we pass to relationship, and to the clans and their totems. Then follow single chapters on the king, government, religion, and warfare; and then a group of chapters on industries, domestic animals, agriculture and food, hunting, markets and currency, and wells. A final chapter gives specimens of folk-lore tales and proverbs, and the book ends with anthropometrical tables, the two plans mentioned above, and a good index. Mr. Roscoe writes in a simple, straightforward style, and records his facts without straying into theory. He speaks naturally, in just the right scientific tone, of matters that are all too human. His accounts of such things as house building, fence making, canoe building, pottery, are very clear, and can easily be followed in the text alone; the photographs are literally illustrations, and not working diagrams. A good many of his observations, especially in contexts that interest the psychologist, have already been embodied in the *Golden Bough*; and the chapters thus lose something of their freshness; they do not, I need hardly say, thereby lose in value.

The photographic illustrations—most of them from plates made in the country; a few from museum specimens—are adequate. Figs. 20 and 24 represent the same tomb or temple under different names; but the text clears up the difficulty. It would, I think, have been worth while, particularly since the anthropometric tables are included, to insert a series of photographs of individual men and women, if only to differentiate the types (Bahima, Baganda, Basese) which the author expressly mentions; and it could have done no harm to add a few references to statements like that of p. 187, that the kings are in all probability of Galla descent.

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